

which all Brahmanical writers term an
 integral portion
 of the *Veda*. According to them, the *Veda*
 consists
 of two component parts, termed, severally,
Mantra and
Brdhmana;* the first being the hymns and
 formulae
 aggregated in the *Sanhitd* ; the second, a
 collection of
 rules for the application of the *Mantras*,
 directions for
 the performance of particular* rites,
 citations of the
 hymns, or detached stanzas, to be repeated
 on such
 occasions, and illustrative remarks, or
 narratives, ex-
 planatory of the origin and object of the
 rite. Of the
Brdhmana portions of the *Rig-Veda*, the
 most inter-
 esting and important is the *Aitareya*
Brdhmana^ in
 which a number- of remarkable legends are
 detailed,
 highly illustrative of the condition of
 Brahmanism
 at the time at which it was composed. The
Aitareya
jfranyaka^ another *Brdhmana* of this *Veda*,
 is more
 mystical and speculative than practical or
 legendary;
 of a third, the *Kaushitdki*, little is known.
 The *Brdh-*
mana of the *Yajur-Veda*, the *S'atapatha*,
 partakes more
 of the character of the *Aitareya Brdhmana*:
 it is of
 considerable extent, consisting of fourteen
 books, and
 contains much curious matter. The
Brdhmanas of the

Sdma and *Atharva Veda*[^] are few, and little known; and the supplementary portions of these two *Vedas* are, more especially, the metaphysical and mystical treatises

^a As in the *Yajna Pariljidsjia*. of *Apastamla*, quoted by *Stiyana*, "The name *Veda* is that of both the *Mantra* and the *Brahmana* ;" and, again, in the *Mimdnsd*, "The *BrdJimana*, and the *Mantra* are the *two* parts of the *Veda*: that part which is not *Mantra* is *Brdhmana*;" this constitutes the definition of the latter.—Introduction, p. 4 and p. 22.